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This migration had as its motive power the attraction which the metal riches of the Inca Empire exerted on the Guarani, and perhaps also certain mystical factors (the myth of the "Land without affliction").

/332/ The famous expedition of García is probably only an episode in this great migration.

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At the foot of the Andes the Guarani found a population of Arawak speech, the Chané, whose civilization had felt strongly the influence of the tribes of southern Bolivia subject to the Inca.

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The Guarani exterminated part of the Chané, reduced the others to slavery, and took Chané women as wives.

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The Chiriguano nation issued from this ethnic mixture. From a cultural point of view, the Chané exerted a decisive influence on the Chiriguano; and it is through them that today certain aspects of the Inca civilization are continued by the Chiriguano.

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On their part the Chané adopted the language of their conquerors, keeping for a long time their Arawak speech as a secret language.

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Situation of the Chiriguano in the 18th Century
and Today

In the 18th century the territory of the Chiriguano can be defined as follows: "According to Jolis and Hervas, their domain extended from Tarija to the east a distance of 50 leagues (250 kilometers), and from north to south, 100 leagues (500 kilometers). Their frontiers were the following: In the north they reached 17° south latitude and advanced as far as the Jesuit missions of Chiquitos. In the south they reached 22° south latitude. In the region of Salinas, Itán, and the upper Pilcomayo, they had as neighbors the Mataka-Mataguayso and the Toba. Toward the west they had establishments as far as Chichas, Pilaya, Laguna, and Valle Grande. Permanent

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Principle of Authority

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The principle of authority is innate in humankind and to attempt to destroy it is madness. Ever since man came into the world, the principle of authority has existed, as can clearly be read in /158/ Genesis: Sub viri potestate eris et ipse dominabitur tui; thou shalt be under thy husband's power, and he shall have dominion over thee.

As it is innate in humankind, through guilt more than through necessity in the beginning, the said principle has always been in effect everywhere. There is no nation, no matter how barbarous, which does not recognize this principle as a necessity, and to attempt to destroy it, as the anarchists wish to do, is to wish for the impossible. The Tubicha, great one or authority, say the old Indians, emanates from God himself, and that is why it begins with the same letter. The illustration placed at the beginning of this chapter /see p. 214/ shows several caciques of the San Buenaventura Misión; only the one in the frock coat and cane (Anduari) did not take part in the uprising at Curuyiqui (1).

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1. The Indians in the illustration are: Asicayu, Asucari, Periquiyu, and Guareraí to the right of the cacique Anduari; Chipa and Patiri, or Patricio, at the left.

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The entire region has today been explored and is under the power of the whites, who first entered with the permission of the owner (ab immemorabili), and after having taken possession, they have made themselves owners, buying lands as property of the nation. Some might believe that the Chiriguano liked to live in great centers, when it is known that formerly they were very numerous, but one who passes through the territory will soon understand that each tribe is at most made up of some 40 families and that in each tribe there is a cacique who is dependent upon another greater one, whom they call Tubicha rubicha, great of the great. In one league of territory or even less, an explorer, or passer-by, or sojourner can still find four or five Chiriguano Tribes at short distances.

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361 or five Chiriguano tribes at short distances. The only large town that I found on my travels is Membirai, which is joined to Choreti guasu on the left bank of the Parapiti. I know Caipipendi, where I often slept; the Indians are many, but they live in different places, forming groups of 15 or 20 families (2).

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2. The beautiful Santa Rosa Mission was formed by bringing together into a single town more than ten small tribes which voluntarily, with their caciques, moved to the place shown them by the missionary. In Yumbía there are three small tribes a very short distance apart.

Attributes of the Cacique

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Just as in a family there is the authority of the father who governs it, or, should he be absent, that of the mother, who looks after and cares for the proper /159/ rearing of the children so that they may grow properly and not commit disorders or start fights with one another, thus also in every town or tribe there is a Tubicha, great one, whom I shall call cacique, so that my readers may understand that the Great One is a person of authority and prestige. The attributes of the cacique are multiple; when an epidemic has broken out or is about to break out in the tribe, it is he who seeks out the sorcerer to dispel it. If the tribe is suffering a drought, he goes to the master of the rain, who is another sorcerer (1).

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[643] 1. In each tribe there is but one cacique; many caciques are under a regional cacique who can dismiss the lower ones.

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[273] At the time of planting, while the people of the tribe sleep or rest in their homes, he goes out to the small plaza or in front of his house and, walking about, holds forth to the town, encouraging it to sow sufficient maize so that when it is ripe there